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oldest moccasin forms originated "somewhere" in northern Asia and spread thence to America is a theory which must be left for the discussion of the Americanists. I must confess, however, that it does not convince me.¹

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COMMENTS ON "THE PLACE OF COILED WARE IN SOUTHWESTERN POTTERY"

IN his article on "The Place of Coiled Ware in Southwestern Pottery"² Mr. Morris suggests certain points in the technique which are deserving of somewhat more extended notice. The question of how the vessel was held and how manipulated, arises, because if the pottery as a feature is worth study, surely the way in which it was made may have importance, and is of interest. The "spiral coil which begins at the bottom and proceeds continuously to the rim" is so often laid in one direction as to make the other seem exceptional. From the examination of many jars of various shapes, and from many fragments, it seems probable that the clay ribbon was somewhat flattened, that after the start of the coil on the center of the bottom of the jar, the jar was held in the left hand, fingers inside, thumb outside, the manipulation of the coil done with the right hand, the pressure with the right hand thumb making the pattern as the pressure was applied to make the coil adhere. The jar must have been held with the outside toward the worker, the coil being applied from left to right on the near side of the jar, with the pattern always in view of the worker. This direction of the spiral may

¹ The spelling of tribal and geographical names in Hatt's paper calls for some criticism. Aino is wrong for Ainu—an error already rectified a generation ago. Instead of Golds (p. 211) read Gold or Golde; instead of Giljaks (p. 212 and *passim*) read Gilyak; instead of Wiljuisk (p. 231) read Wilui or Wil'ui. The plural form of tribal names is arbitrarily formed with or without s: on p. 232, for instance, we have "the Ostyak, Vogul, and Samoyed," but eleven lines below "the Lapps." He who spells Sakhalin, as has been done here, must be consistent in writing Okhotsk (not Ochotsk, p. 232) and Turukhansk (not Turuchansk, p. 231). Orotchon (p. 229) is redundant; phonetically the question is merely of a palatal explosive surd (Oročon), so that in English spelling Orochon is sufficient, or at best Orotshon would be admissible. Finally, the spelling Chukchee for Chukchi is a barbarism; then, why not spell Asqueemoe?—Is it unknown to the editors of our Memoirs that the name Field Columbian Museum (pp. 149 and 185), for which the abbreviation F. C. M. is especially invented, has been abolished since November 1905?

² *American Anthropologist* (N. S.), vol. 19, no. 1 (Jan.-Mar., 1917), p. 24.

be traced whenever the bottom of the jar is unbroken, and may often be seen along the spiral at places where the clay ribbon had to be pieced out and the new length is laid over the end of the old. If the spiral be complete, the ending at the rim will show plainly the direction of the coil. Under a magnifying glass the impression of the skin of the thumb is clearly seen; and one may fit one's thumb into the impression in one of the several ways in which the thumb was held when pressing down the coil and sometimes pushing back the clay to get the desired pattern. Many patterns were worked out by using one or the other side of the end of the thumb, and by pressing upward or downward a distinct "ripple" was worked; sometimes the exactness of position of these points of pressure, one directly over that in the preceding row, on the right of the mark in the last row—more seldom on the left—made the pattern, and very delicate are some of these. On some jars the ribbon was quite narrow, the thumb pressures quite close, but the work was marvelously regular and the pattern clear. That the work was done by hand in most cases and the pattern made by a "tool" less often, is clear from the fact that the edges of the coils are still unbroken, and the pattern worked with the coiling rather than afterward. In many of these finer jars there is no blurring of the coils at any point, even on the base, and it almost seems as if the jar had dried before being set down. In very few jars of the coiled ware, even the large cooking pots, does it seem that a base was made and partly dried before the walls were applied. The larger jars show a blurring of the edges of the coils on the base which may indicate the resting on some surface which could turn easily for the coiling of the walls and neck of the jars.

The manner of holding the jar with the pattern always in view seems reasonable, because the work could hardly have been done with so much accuracy if the decoration were on the far side, out of sight. And it would be so awkward to turn the jar over with each stroke.

The fact that spiral coiled pottery is no longer made among North American Indians leaves us uncertain of the exact manner of making. But even in other areas where the spiral is now in vogue, the reports are not detailed enough to indicate the method. That the jar is "held in one hand and worked with the other" is as close as we come to the way of making in some accounts. So also in spiral basket making we are sometimes told that the "stitch goes over the coil"; but which way? Is the stitch drawn through under the coil toward the worker, or does the stitch follow the awl-hole, pushed through under the coil and pulled away from the worker? It would be so helpful in attempting to recon-

struct a technique, or even to visualize it, if the precise manner of manipulation could be stated: just the way the object should be held, and what is done with the left hand and what with the right hand. Many striking correspondences appear between different techniques in details of holding and handling—as between coiled pottery and coiled basket work—and sometimes the question of the usual direction of a coil is raised, as, for instance, that in the formation of the Eskimo winter house. Another question suggested is that of the habits in hand work among men and among women, whether the manner of holding the work would be the same, and the manipulating, or whether it would be different—as is sometimes the case in sewing. Perhaps more detailed information on each technique would bring out these resemblances or establish the differences.

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“THE DISTRIBUTION OF THE METHODS OF FIRE-MAKING”:¹ A REPLY

DR. DIXON has recently called attention to some discrepancies in my paper on migration² and his kindly interest is much appreciated. He is quite right in making much over my inadvertent error in stating that the flexible thong method is confined to Borneo, and apologies are due Henry Balfour for the unintentional statement which will be corrected in a subsequent publication. Dr. Dixon has not contributed any facts that militate against the characterization of Africa and America as areas of the fire drill. It is also believed that this is the substratum method in Australia, as the drill was used by tribes farthest from the influences that came through the York peninsula. Manifestly, since the paper was not a discussion of the distribution of fire-making methods, it was unnecessary to confine the plough to Polynesians whose only method it is, or to trace the plough over the vast confines of Melanesia. Not much stress is laid upon the suggestions as to the distribution of prehistoric peoples to the mainland, or their identification with existing tribes formerly thought to resemble oceanic tribes. It may be said that one group of the Malays are so distributed, but in a comparatively limited area. As to the Philippines the language drift shows Malayo-Polynesian influence reaching these islands.

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¹ *American Anthropologist*, vol. 18, no. 3, p. 445.

² “The Distribution of Man in Relation to the Invention of Fire-Making Methods,” *American Anthropologist* (N. S.), vol. 18, no. 2.